

2 THE  
ANSVVERE  
OF THE VICECHAN-  
CELOVR, THE DOCTORS,  
both the Proctors, and other the  
Heads of Houses in the Vniversi-  
tie of Oxford:

(Agreeable, vndoubtedly, to the ioint and Vniforme  
opinion, of all the Deanes and Chapters, and al-  
ther the learned and obedient Cleargy,  
in the Church of England.)

To the humble Petition of the Ministers of the  
Church of England, desiring Reformation of cer-  
taine Cōremonies and Abuses of the Church.

*Beware of the Concision. Philip: 3. 2.*

Cum sub specie studij perfectionis, imperfectionem nullam tolerare possi-  
mus, aut in Corpore, aut in membris Ecclesie: tunc Diabolus nos in-  
uefacere superbia, & hypocrisis seducere, moneamur.

*Calvin advers. Anabapt. Art. 2.*



Syn. 7. 60. 148  
G. 13. 15

AT OXFORD,

Printed by Ioseph Barnes, and are to be sold in  
Paules Church-yard at the signe of the Crowne by Si-  
mon Waterfen, 1603.



263;06



TO THE MOST REVEREND,  
*and Right Honorable the L. Archb. of Canterbury  
his Grace, Primate and Metropolitane of all Eng-  
land: the L. Buchurst, L. High Treasurer of Eng-  
land, and Chancelour of the Vniuersity of Oxford:  
the L. Cecill of Esingden, Principall Secretarie to  
his Maiestie, and Chancelour of the Vniuersity of  
Cambridge, Lords of his Maiesties most Honorable  
Prīvie Counsell.*



ANY and excellent were the blef-  
sings, which it pleased Almighty  
God to bestowe vpon this Nation,  
by the Ministry of his chosen ser-  
uant our late Soveraigne; yet none  
of the were comparable vnto these,  
the Purity of Religion, perpetually  
supported by one Vniforme most  
ancient kind of commendable Church government; and  
the plenty of al manner of good learning, abundantly de-  
rived from the two Wellsprings therof, into al the parts,  
both of the Church and Common-wealth. For the con-  
tinuance, both of them and the rest, it was her wise and  
happy care, to select and take neere vnto her successiue

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Men of rare Endowments & personal gifts, men of deepe iudgment, long experience, great moderation, loving learning and fearing God. Whome therefore shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragement vnto learning, the more noble countenance to Religion, and as the Prophet ſpeaketh *ſet as bleſſings* to the whole land.

• Pſal. 121. 6.

In this honorable rancke we cannot; (Moſt Reverend & Right Honorable) without open wrong, but acknowledge your Lordſhips to be ſecond vnto none of all your predeceſſours. The long experience that this kingdome hath had, of your honorable Employments for the maintenance of Religion and learning, as your ſeverall places doe ſpeciallie require, would checke our want of duty, if wee did diſſemble it; and ſilence the detraction of any other, that ſhould goe about to impeach it.

Which as wee recount with ſinguler comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame God, of his accuſtomed goodnes, hath given the ſame minde, vnto our moſt gracious and dread Sovereigne, to preſerue and propagate the ſame things in Church and Common-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his Princely wiſedome & clemency, ſuch immediate Patrones, (which now with long uſe, are growne into a very ſympathy of our eſtates;) to whom we might reſort in our needful times of trouble: it would amate our mindes, and vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent endeavours & ſtraunge attempts, of ſond Familists, abſurd Browniſts, & perfidious Papists; all of them with importunity, and ſelfe-conceited



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red confidence, intending and expecting the innovation of Religion, through the overthrow of the Clergy, and ruine of the Vniuersities.

All which notwithstanding, had not opened the dores of our lips, nor made way to this our iust complaint; but that there came to our sight long since, *An humble petition of a Thousand Ministers at once*: Which wee may well resemble vnto still running streames, which are deepest there, where they seeme to be most calme. This wee beheld with great sorrow of heart: considering how it is replete, with vnthankfulness towards God for his mercies towards vs; with iniury to *Her* gracious governmēt, (whose Memory be precious vnto all posterity;) with reproach to their Fathers that begot them in the Gospell; with preiudice to the Breasts, that (if they be any thing) did give them sucke; with contempt of their Brethren, and fellow Laborers (at the least) in the Lordes harvest. Howbeit as long as it passed in private, vnder the name of a particular motion, made to his most excellent Maiestie; we laid our handes vpon our mouthes, and with due reverence expected in silence, the wise resolution of His religious heart.

But these men (as they are impatient of delay, or els to gaine credite with the people, on whom they greatly do rely) soone after, send forth into al quarters of the Realm, store of these pretended Petitions: accompanied vvith such lewd, false, and absurde suggestions, as if our noble King, had lent their motion a favourable care, and given it some kind of consenting intertainment; as if in all this, they had done nothing, whervnto they were not animated and encouraged, by some of speciall credite with his Highnes; as if some busie headed strangers, had vndersta-

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ken their cause, and ensured the safe conduit of their wearther beaten barge, to the haven of their hope. Were there any such, wee would request them to remember, that it is neither manners nor discretion, to take vpon them in a *State*, wherein (for ought we know) they haue nothing to doe. It may suffice, that they are parrakers of the good things of the land; let them thanke God and the King, and be quiet. But wee are verily perswaded, there are none such; that this, as all the rest, is given out vnder hand among their credulous adherents, onely *ad faciendum populum*. A trick of theirs, with which we have bin long acquainted.

This course (Right Honorable) did make vs thinke, that nowe they had altered the nature of that foresaide Schedule; and of an *Intituled Petition to his Maiesty*. Had made it a covert kind of *libell*. Wherby (securely as they thought) they might depraue and slander, not only the Communiō booke, but the whole estate of the Church, as it standes reformed by our late Soveraigne. VVhich vndue & dishonest practise, having so changed the quality of their Petition; whether it hath brought the Contrivers and Preferrers of it within the compasse of that statute. i. *Elizab*; and made them lyable to the Penalties of the same: we take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, diuerse other very lewdly affected, haue in diuerse parts of the kingdome, presumed to trouble his Maiesty, and taxe the state, with the like clamorous *libelles*, and defamatory supplications.

The consideration whereof beganne to admonish vs, that now it sorteth with our duty, to shewe our selues, as truly zealous, & carefully religious in the defence of the  
Church,

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Church, for the quieting of mens mindes, and settling of their consciences, by some shorte animadversions vpon their proceedings: as these factious persons haue beene audatiouſly venterous, & præpoſteriously heddy, to manifest their malice; thereby to diſtract and draw the people, from their loue & liking of the preſent ſtate. Wherevnto wee were the rather invited, by the commendable example, of our Reverend brethren of the Vniuerſitie of Cambridge; who to make knowne their diſlike of theſe & ſuch like factious Schiſmatikes, haue paſſed a grace in their publicke Congregation to this effect.

*Placet vobis, vt quicumq; doctrinam vel diſciplinam Eccleſia Anglicana, vel eius partem aliquam, dictis aut ſcriptis, aut quocunq; alio modo, in Academia Cantabrigiensi publicè oppugnaverit: ab omni ſuſcepto gradu ſuſpendatur, & à ſuſcipiendo excludatur ipſo facto.*

A grace paſſed in the Vniuerſity of Cambridge Jun. 4. 1603. againſt factious Puritaines.

By which their wiſe and neceſſary Decree, they haue not only encouraged vs, vnto this our Apology; but with all aſſured vs, that both they themſelues, and (as we conceaue) many thouſands moe, of the iudicious and obedient Miniſters of this land: are readie to giue vs the right-hand of fellowſhip in this worke, and willing to ſubſcribe vnto the ſame, if the cauſe did neceſſarily require it, or the time would permitte.

But your Lordſhips know right well, that Truth obtaineth no great auctoritie, by the many voices that acknowledge it at once. And for our parts we vtterly condemne the courſe, that theſe Schiſmatikes haue therein taken. Who to bolſter out their ſtale obiections and falſe calumniatiōs, haue truded vp & downe diuerſe Shires, to get the conſent, of they care not whom; ſo they may make vp the tale, and pretend a number. In which kind,  
that

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that was a notable Stratageme which (farre besides the Authors purpose) we did light vpon of late. May it please your Lordships to haue patience, while wee propose it, and so leaue it to your Honorable censure.

2

*H. I.* a man that was of ordinarie partes, & of as ordinary place, when he lived among vs; is now, it seemes, become a principall Agent, and a speciall Procurator of the publicke cause among the factious. He, (much mistaking in his strong conceipt, that to insinuate with a man of wisdom, would be sufficient to fetch him over to that side.) Writes vnto one of eminent sorte among vs, after this fashion.

<sup>b</sup> Scilicet in June, when their Petition was Exhibited In April before

**M**oreover I am to let you vnderstand, that many lea-  
ned and godly Ministers,<sup>a</sup> are about to exhibite to  
the Kings Maiestie, a Petition for the Reformatiō  
of things amisse in our Church; wherevnto a consent of as  
many, as cōueniently we can get, is very behooueful. My opi-  
niō & trust is cōcerning you, that you will be, not only a par-  
taker, but also a furtherer of this Christiā duty. I have set  
you here inclosed the forme to be subscribed, by all such, as  
have good will to this purpose I pray you let me have an an-  
swere hereof from you, as soone as you may; with so manie  
of your well affected friendes handes therevnto, as shall bee  
(thought) good. It is not intended that your names shall bee  
rashly shewed, to any mans preiudice, but be reserved to a fit  
opportunity; if we shall perceiue, that they altogether being  
brought forth, will further our desires & suite. Of the good  
successe whereof, we conceave good hope, thanks be to God.  
Thus beseeching God to keepe and sanctifie vs for his ser-  
vice, and to give vs wisdom in all things: I bid

you

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you hartely farewell. Woodstreete in London the XXX. of  
Iune. 1603.

Yours to his power

H. I.

*Post script. I could wish you to conferre  
with D. A. about this matter.*

Thus much of the Letter.

Now the Forme to be subscribed vnto, is this.

*We whose names are vnder written doe agree to make  
our humble Petition to the Kinges Maiestie, that the pre-  
sent State of the Church, may bee farther reformed in all  
things needefull; according to the rule of Gods holy worde,  
and agreeable to the example of other reformed Churches,  
which haue restored both the Doctrin & Discipline, as it  
was delivered by our Saviour Christ, and his holy Apostles.*

Your Lordships see the manner of the men. It is col-  
lusion and coven, were very base betweene man & man.  
But for them, thus to vse their Soueraigne; first to give  
him a Petition in the name of a Thousande, and then to  
scatter it abroad with this glosse, *Of the good successe of  
our suite, we do conceaue good hope: thanks be to God; Ther-  
by ex post facto, to begge and steale as many hands to it,  
as could be got: this is such stuffe, as wee will passe over  
with reference to that of Tully vnto Antonie; Tu autem  
ed liberior, &c.* It is the advantage some Men have, that  
they dare to do such things, as a modest Adversarie can-  
not well reprove. But it is suteable to the Imputations  
they have laide vpon their late Princes government.  
And now also, whē his Maiesty shall frustrate their vaine

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imagination; they have leste their olde wont, if some of them do not verifie that of the Poet,

Perſi Satyr. *--- Fermentum, & qua ſemel intus  
Innata eſt, rumpit iccore, exhibet Caprificus.*

Howſoever; the Thing that we would ſpecially obſerve out of this Script; is in the māner of *Subſcriptiō*. Where hence it doth moſt plainly appeare, that the particulars ſpecified in the Petition; are not the vtmoſt End whereat they aime; they have another marke.

„ *All thinges needefull according to the rule of Gods Word, & agreeable to the example of other reformed Churches; is their Vp-ſhot. But is it ſo indeede? Why, They of the Petition deſire (onely) Reformation of certaine Ceremonies and Abuses: They neither as factious men, affect a Popular Paritie in the Church, nor as Schiſmatickes, aime at the diſſolution of the State Eccleſiaſticall: their humble ſuite is, that the offences ſollowing may bee removed, amended, qualified: They (good men) deſire. That which ſhall be prejudiciall vnto none, but &c. It is true; The voice of the Petition, might ſeeme to be the voice of Iacob, though the hands of the Subſcription appeare plainly to be the hands of Eſau; were it not that there is alſo a Claufe in their Petition. (Now that we have their owne expoſition of it, we can obſerve it; and, that it is repeated thrice for ſailing, viz. *Theſe and ſome other uſed; Theſe and other ſuch like; Theſe with other ſuch Abuses;*) which houldeth very good correſpondēcy with the forme of Subſcription. Heeretoſore, we could not tell what to make of thoſe wordes, and therefore made them no anſwere. They ſeemed vnto vs a very *Nemo Scit*; a Mathematike Line, *diuiſibilis in ſemper deuiſibilia*: but now vpon this new Adverſement, having cōpared the,*

we

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we finde them Paralele, to those *All things needfull &c.* in the Subscriptiō: Which tell vs plainly, They wil never have an end; till either they haue set vp the Presbitery, Or elle be cut of by Authority.

The third & last remarkeable matter, which we humbly referre vnto your Lordships due regard, is a certeine Semblance, which in this our halfe yeares silence, vvee haue observed in two contrary Factions, that haue shewed themselves by their Petitions, discontented with the present State, & Ecclesiasticall Government: namely in the *Papists* and the *Purstants*. VVe will vse their owne style, and come as neere as we can, to their very words.

1 They Both intitule themselves the *Kinges afflicted subiectes*, and aboue all other, *his devoted servants*.

2 They Both pretend *an enforcement of a speedy recourse to his Maieستie*, for a present Redresse and Reformation.

3 They Both cōplaine, of being overwhelmed with *enduring persecution through losse of Living & Liberty*.

4 They Both ground their Doctrine and Discipline vpon the *sacred text of Gods word and Gospell*.

5 They Both condemne the obedience of Protestantes to the Lawes Established, to bee, not for Conscience and zeale: but for *Morall honestie*, and *fear of temporall punishment*, saith the *Papist*; For *their owne quiet, credit, and profit in the world*, saith the *Puritaine*.

6 They Both renoūce a *publicke alteration, & dissolution of the State Ecclesiast.* but the one pleads for a *private Toleration*, the other (for sooth) for a *Godly Reformation*.

7 They Both deny that they exhibite their Petitiōs, with a *sumultuous spirit*, or with a *disloyall & Schismatical minde*. Of vvhich their Semblable Assertions, in argu-



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ments so opposite, we might say in a word, as the *Orator* doth of contrarie Opinions; *It cannot be that more then one of them should possible bee true, but it is very possible, that both may bee false*. Yet we rather take vp that in the

<sup>1</sup>Jud. 15.4. Booke of \* *Iudges*, and say of them and their designs:

Verily these men are like *Samsons Foxes*. They have *their heades severed* indeed; the One sort looking to the *Papacy*, the Other to the *Presbiterie*. But they are *tyed together by the tails, with fire brandes betwixt them*. Which if they bee not quenched in time, are able to set the whole Land in a Combustion and Vprore.

I F in any of these, or in them all, there do appeare vn-to your Lordships such matter of moment, as might move men of care, & some discretion to write in defence of themselves, and the present State; if in our manner of writing, wee haue held that hand, (not by way of large discourse, but as the brevity of Notes will suffer,) which doth beseech a modest and ingenuous answer; if in neither of them there be any thing so offensive, or defectiue, or impertinent, but that, vnder the winges of your Honorab<sup>e</sup> Patronage it may passe into the Presence of his Excellent Maiestie, and there attend his most iudicious and learned Censure, yet so tempered with his rare & singuler mildnes, as in it he is wont to accept the duty & service of his meaner Subiects: *then* (and not otherwise) we beseech your Lordships that of your wonted fauour, you will accompany it with your gracefull Presence, and as the Argumēt of our religious Affectiōs in al humility present it to his Highnes: *then* wee entreate, that in the Honorable regard you haue of those *Noble partes* of this Church, which God hath specially betaken into your Protectiō; in the loyal remembrance you retaine of Her  
Ma-



*Dedicatorie.*

Maiestie that late was, and her happie Government; in the bounden dutie you owe to his Maiestie that now is, and the ~~A~~ ell doing of his whole Kingdome; in the Pietie and zeale which you beare to God, his Church, and to his sacred truth: you will take occasion *heeereby*, All as one man, ioyntly to imploy that great Grace, and high Favour, which God hath given you in the eies of your Soueraigne; to the present supporte of Religion, maintenaunce of Learning, defence of the Church, strengthening the State, settling the mindes of the People, establishing peace and tranquillitie in the Land: by taking the *Foxes*, the little *Foxes*, vvhich marre our Vines, that they beare small Grapes; and by chasing away the wilde *Boare* of the Wood, and the *Beastes* of the Forrest; that otherwise would eate them vp, and vtterly destroy them. So God shall take Pleasure in your Care and Conscience; the King in your faithfull Service; his Subiects shal dwel safe, vnder the shadow of his Wings; and we your Clients shall send this testimony after you: Many Patrones of the Clergie, many Chauncelours of the Vniuersities, *haue done veriuously, but These surmounted them all.*

Now the God that giveth both Glorie, and Grace, give your Lordships all manner of Graces fitte for your High Callings in this World; and That farre most excellent and eternall waight of Glorie, in the World to come.

Your Lordships in all dutie,

*The Vicechancelour, the Doctours, the Proctours,  
and other the Heades of Houses in the  
Vniuersitie of Oxford.*

To the Reader.



Immediately after the Printing of our answer to the Petition, there came vnto vs, a very kinde and wel-penned Letter, concerning this matter. Which wee might not suppress, (though it bee but rudely here inserted) without great injury, to that whole Vniuersity; and no lesse detriment vnto the cause it selfe.

INDORSED

To the Vicechancelour, and others of the  
Vniuersity of Oxford.



*Um nuperrimè, & quidem serò admodum, ad aures nostras pervenisset fama de libello Regia Maiestati pro reformandà (scilicet) Ecclesia, à Ministris mille, vt perhibetur, exhibito: et si nihil in eo novè reperiretur, cui non plus millies antehac responsum sit, tamèn quoniam numerum iactant, vt intelligerent Millenarij isti, Si Saulo mille adstent, Davidi in hac causa decies mille nunquam defuturos: nihil prius habuimus, aut antiquius, quam et Operi omni responsione indignissimo, aliquod tamen responsum pararemus. Quod dum meditamur, defertur ad nos Academia Oxoniensis Apologia certè disertissima, qua rationum momentis brevissimè refutaret, quicquid ab istis tanto antea labore confectum esset, aut confictum.*

*Qua*

*Qua conspecta, nihil nobis reliqui videbatur, quos ita ante-  
 reverterat. Fratrum nostrorum in causa optima zelus & in-  
 dustria prompta satis & parata ad hominum levissimorum  
 ictus omnes vel ex tempore resellendos: quam cum illi pon-  
 dere certassent argumentorum, nos numero, quo Isti maxi-  
 me gloriantur, pugnaremus. Quod & antea, quasi divi-  
 nantes & praevidimus, & providimus. Cum enim defun-  
 cta Elizabetha Regina optima, & in causa optima, quod in  
 muliere prope singulare est, & inauditum) semper constan-  
 tissimâ, semper eâdem, non tam Principis Religiosissimæ  
 interitum, & religionis si non interentis, at summè certè  
 periclitanti casum deplorare, quam in adventum Regis no-  
 vi novæ res meditari Isti crepissent & in dies moliri: per-  
 opportune succurrendum censuit. Academia, & convoca-  
 to senatu frequenter admodum, & celebri discernendum; ut  
 Quicumq; Ecclesiæ Anglicanæ doctrinam, vel Discipli-  
 nam, vel ejus partem aliquam legibus publicis stabili-  
 tam, scriptis, vel dictis, vel quocumq; modo, in Acade-  
 mia Cantabrigiensi publicè oppugnaverit, ab omni gra-  
 du suscipiendo excludatur, & à suscepto suspendatur ip-  
 so facto. Quod quidem Decretum consensu prope unanimi  
 comprobatum, & tabulis publicis Junij \* 9. 1603. consigna-  
 tum, nunc demum testatum cupimus universis, ut intelli-  
 gant omnes de Disciplina nostra, non imposita, sed suscep-  
 ta libere & retenta quid existiment, non in angulis Opini-  
 astri nonnulli, sed in aperto Senatu Cantabrigienses  
 prope universi. Quorum consensus, cum tam fraternè  
 concinat & conspiret cum Apologia Oxoniensi, cum Scrip-  
 turâ, Patribus, Concilijs, Principum nostrorum Decretis,  
 Legibus, Parliamentis; eant nunc mille Isti, & libris no-  
 stris fere mille in hunc finem editis & conscriptis: cum erit  
 otium & facultas, respondeant prius, quàm Cramben toties*

*\* Our pri-  
 vate instru-  
 ction was, as  
 if it had bin  
 decreed the  
 4. of June.*

*decoctam Regi tam prudenti, tam literato, tam impudenter  
obtrudant. Aut si numerari malint quam ponderari suffra-  
gia, cogitent homunciones miseri, ab Academijs Musisq;  
relictis, quam nullius numeri sint. quam planè nihili. Va-  
lete fratres in Christo Charissimi, & nos nostramq; Acade-  
miam summa vobis & studiorum & morum similitudine  
coniunctissimā, ut facitis, amate. Cantab. Octob. 7. 1603.*

SVBSCRIBED

By the Vicechancelour, and others  
the Heades of the Vniver-  
sity of Cambridge.

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THE HVMBLE PETITION OF  
THE M<sup>IN</sup>ISTERS OF THE  
Church of England, desiring Reformation of  
certaine Ceremonies and abuses of  
the Church.

To the most Christian and excellent PRINCE,  
our Gracious and dread Sovereigne, JAMES  
by the grace of God &c. Wee the Ministers of  
the Church of England that desire Reforma-  
tion; vvish a long prosperous and happie  
Raigne over vs, in this life, and in the next  
everlasting salvation.

**M**OST gracious & dread Sovereigne,  
seeing it hath pleased the divine  
Maiestie, to the great comfort of all  
good Christians, to aduance your  
Highnes, according to your iust title,  
to the peaceable government of this  
Church and Common wealth of Eng-  
land: we the Ministers of the Gospell  
in this land, neither as factious men, affecting a popular  
Paritie in the Church, nor as Schismatikes aiming at the  
disso-

*dissolution of the state Ecclesiasticall: but as the faithfull servants of Christ, and loyall subiectes to your Maiesty, desiring and longing for the redresse of diuerse abuses of the Church; could doe nolesse, in our obedience to God, service to your Maiestie, love to his Church: then acquainte your Princely Maiestie, with our particular griefes. For as your Princely penne writeth, The King as a good Physiti- on, must first know what peccant humors his pacient naturally is most subiect vnto, before he can begin his cure: And although diuers of vs that sue for Reformation, haue formerly in respect of the times subscribed to the booke, some vpon Protestatiō. some vpon expositions given them, some with condition, rather then the Church shoulde haue beene deprived of theire labour and Ministry: yet now we, to the number of more then a thousand, of your Maiesties subiectes and Ministers, all groaning as vnder a common burden of humane Rites and Ceremonies, do with one ioint consent humble our selues at your Maiesties feete, to be eased and relieved in this behalfe. Our humble suite then vnto your Maiestie is, that these offences following, some may be removed, some amended, some qualisied.*

*I. In the Church service. That the Crosse in Baptisme, interrogatories ministred to Infants, Cōfirmation, as superfluous may bee taken away Baptisme not to bee ministred by Women, and so explained. The Cap and Surplice not vrged. That examination may goe before the Communion. That it bee ministred with a Sermon. That diuerse termes of Priests, and Absolution, and some other vsed, with the Ring in mariage, & other such like in the booke, may be corrected. The long somenes of service abridged. Church songs and Musicke moderated to better edification. That the Lords day be not prophaned. The rest vpon Holy daies*

daies not so strictly vrged. That there may bee an uniformity of doctrine prescribed. No popish opinion to be any more taught or defended. No Ministers Charged to teach their people to bow at the name of Iesus. That the Canonickall Scriptures onely be read in the Church.

2 Concerning Church Ministers. That none hereafter be admitted into the Ministry, but able and sufficient men, and those, to preach diligently, and especially upon the Lords day. That such as bee already entred and cannot preach, may either be removed, and some charitable course taken with them for their reliefe: or else to be forced according to the value of their livings, to maintaine preachers. That Non-residencie be not permitted. That King Edwards statute for the lawfulness of Ministers marriage, be revived. That Ministers be not vrged to subscribe, but, according to the Law, to the Articles of Religion, and the Kings supremacy onely.

3 For Church livings and maintenance. That Bishops leave their Cōmendams: some holding Prēbends, some Parsonages, some Vicarages with their Bishopricks. That double beneficed men, be not suffered to hold, some two, some three benefices with cure: and some two three, or foure dignities besides. That impropriations annexed to Bishopricks and Colledges, be demised only to the Preachers Incumbētts, for the old Rent. That the Impropriations of Laymens fee, may be charged with a sixth, or seventh part of the worth, to the maintenance of the preaching Minister.

4 For Church Discipline. That the Discipline, and Excommunication may be administered according to Christs or vne institution. Or at the least, that enormities may be redressed. As namelie, That Excommunication come not forth under the name of Lay persons, Chancellours, Officials

*cials &c. That men be not excommunicated for trifles and twelue-penny matters. That none be excommunicated without consent of his Pastor. That the officers be not suffered to extort unreasonable fees. That none having iurisdiction or Register places, put out the same to farme. That diuerse Popish Canons, (as for restraint of marriage at certaine times) be reversed. That the Long-sommes of suites in Ecclesiasticall courts, (which hang sometime two, three, foure, five, sixe or seauen yeares) may be restrained. That the Oth ex officio, wherby men are forced to accuse themselves bee more sparingly vsed. That Licenses for marriage without Banes asked, be more cautiously granted.*

*These with such other Abuses yet remaining & practised in the Church of England, we are able to shew, not to be agreeable to the Scriptures, if it shall please your Highnes farther to heare vs, or more at large by writing to be enformed, or by conference among the learned to be resolved. And yet we doubt not, but that without anie farther proceffe, your Maiesty (of whose Christian iudgement we haue received so good a tast already) is able of your selfe, to iudge of the equity of this cause. God we trust hath appointed your Highnes our Physitian, to heale these diseases. And we say with mordecai to Hester, who knoweth; whether you are come to the kingdome for such a time? Thus your Maiesty shall do that, which we are perswaded, shall be acceptable to God, honorable to your Maiestie in all succeeding ages, profitable to his Church which shall be thereby encreased, comfortable to your Ministers, which shall be no more suspended, silenced, disgraced, imprisoned for mens Traditions & preiudiciall to none, but to those that seeke their owne quiet, credit, and profit in the world. Thus with all dutifull submission, referring our selues to your Maiesties pleasure,*



## The Petition:

3

*sure, for your gracious answer, as God shall direct you: wee  
most humbly recommend your Highnes to the divine Ma-  
iesty; whome wee beseech for Christ his sake to dispose your  
royall heart to doe heerein, what shal be to his glory, the good  
of his Church, and your endles comfort.*

**Your Maiesties most humble Subiects,**

*The Ministers of the Gospell, that desire not a  
disorderly innovation, but a due and  
godlie Reformation.*

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**THE ANSWERE OF THE VICE-  
CHAVNCELOVR, THE DOC-**

*tors, both the Proctors, & other the Heads  
of Houses in the Vniuersity of Oxford,*

**To the Petition of the Ministers of the Church  
of England desiring Reformation.**

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*In their Petition, there are three  
principall partes.*

- 1 A Preface.
- 2 A Complaint consisting of foure speci-  
all pointes; In everie of them the de-  
fire that certaine Ceremonies and A-  
buses, may bee some of them removed,  
some amended, some qualified.
- 3 A Conclusion.

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**FOR ANSWERE WHEREVNTO:**



WE most humbly beseech his most excellent Maiestie, that it may be considered, how inconvenient and vn-sufferable it is in Christian policie, to permit a long and well settled state of government, to be so much as questioned; much more to be  
 \* altered, for a few of his Subjects: especially considering the matter, pretended to be the cause of these mens grieffe, and of their desired Reformation, vniustly so called. For it is either the *Ceremonies* of the Church, or *Abuses* in the Church, as they all eadge. Wherein wee humbly recommende to his Princely remembrance.

<sup>a</sup> Ipsa moratio consuetudinis etiam quæ ad inuat vtilitate, novitate perturbat August. ad Ianuar. Ep. 118 cap. 5.

First concerning Ceremonies, that they are either superstitious; & thē no waies to be admitted. Of which sort it should seeme by the Petitioners, (and we are ready to proue) that the Ceremonies of our Church are not. Because these men cōfesse, that in respect of the times they did subscribe vnto them: or if they were such, with what conscience did they subscribe, in respect of the times?

Or els, things in themselves indifferent. And then the supreme Christian Magistrate, hath lawfull<sup>b</sup> authoritie to forbid, and we must forbear: to commande, and wee must obey; not only for feare, but for conscience sake. Of which kinde if these Ceremonies be (as wee will iustifie, and they cannot deny) where is then their pretended obedience? Where is their applause of his Maiesties peaceable government? Why doe they trouble both Church & Common wealth, in respect of matters which in duty and conscience they may wel, and ought willingly, to submit themselves vnto?

<sup>b</sup> Melan. in 13. ad Rom. Peccatū mortale est violare edita Magistrat. &c. Henning. in Syntrae ca. de Adia. qui violat Ecclesiasticam poli. peccat multis modis, &c. Bez. Epist. 24. ad artic. 7.

Se-

Secondly concerning Abuses, be it considered: first of what qualitie they are; secondly of what degree.

1 Touching the nature or quality of them, whether they are in the very Constitutions of our Church, or rather in the Execution of the said Constitutions. If not in the Constitutions themselves, (as when we descende to the particulars it wil appeare:) there is no cause why the government should be changed; or these men suffered, thus to calumniate the State, wherein there is nothing *Positive*, that is worthy of blame. If in the Execution; (which as we wil not absolutely deny, so these men cannot easily proue,) that may be remedied by amending or removing of some certaine offenders, without alteration of the state.

2 Touching the degree or grievousnes of these abuses, (whether in the Constitution, as they suppose, & we deny; or in the Execution, vvhich simply and in every particular, no Church in Christendome is able to iustifie, and yet none, so much as this of ours:) we vndertake to proue against the Thousand, that maske vnknowne vnder that generalitie, that they are not such, nor so heynous, as deserue this their bitter reprehension: much lesse such an alteration, in the Church and Commonwealth, as would ensue; if these Petitioners might haue their desire.

Calv. adv. A.  
ab. art. 2. V.  
133. (ic. Ca-  
nari & Dona-  
tor) in eodē  
errore fuerūt,  
quo isti som-  
natores; Ec-  
clesiā quere-  
s in qua ni-  
hil posset desi-  
rari, &c.

## 2. In Particular.

### Concerning the Preface.

*We doe but note.*

1 **W**HAT reckoning (in truth) these men doe make, of iust titles vnto kingdomes, vvho fa-  
your

vour them <sup>d</sup> to much, that were wont to subiect all kings titles vnto popular election and approbation.

2 What comfort (in deede) the Petitioners take in the peace of his Maiesties government; who in the very entrance thereof, by seeking this and the like dangerous alterations, doe disquiet & disturbe the same. Were other men as litle inured to peace & subiection, it might occasion some inconvenience.

3 Howloever in wordes they decline the imputation of *factions men affecting popular parity in the Church, & of Schismatikes ayming at the dissolution of the State Ecclesiasticall*: yet it is to well knowen in this kingdome, and by experience it hath bin selte in that of <sup>e</sup> Scotland, what manner of men they be: as also, what haue bin the lamentable effects of their reformatiōs there, & would haue bin likewise heere, had not the prudent fore-sight, and constant resolution of our late gracious Sovereigne, continually repressed their attempts.

4 These men might haue performed better, *Their obedience to God, their service to his Maiestie, their love to his Church*: (as in the particulars will appeare) if they had forborne to trouble his Maiesty, the church of God, & this common-wealth, with these their causeles griefs and discontentments. They haue thereby made such a breach as will not easily (without much wisdom & patience) bee cured. For what are these men, that they should assume so much? or what are the whole Cleargy of England besides, that they should bee so abased and contemned?

5 That which they alleage out of his Highnes *Basilicall doctrine*, is a childish fallacie; absurdly taking that for granted, which is the maine question. They must proue

<sup>d</sup> De fur. reg  
apud Scot.  
De lur Magist  
in subd:  
Vind cont tyr:  
Mosto. si ā cog.

<sup>e</sup> Basilicall  
doctr. pag.  
39, 40, 41, &c.

(and not assume,) that these are the *peccant humours* of *this Church*, which in trueth is the *least peccant* of any in the world, and would be much lesse *peccant*, if it were cleane purged, of these vnquiet and malecontented humours.

*Iuel. Apo. 170.*  
*Accessimus*  
*quantū maxi-*  
*mē potuimus*  
*ad Ecclesiā A-*  
*post. &c.*

*Et 46. Ea om-*  
*nia q̄ & au: su-*  
*perstitiona. &c.*  
*Aut cum lacris*  
*litteris pugna-*  
*tia aut etiam*  
*sobrijs homi-*  
*nū u. indigna*  
*&c.*  
*prorsus sine vl-*  
*la exceptione*  
*regulamur.*

6 That *diuerse of them* have formerly subscribed to *the booke*, (as scornfully they tearme it) doth manifestly evince, that either our *Leiturgie* is iustificable, themselves being ludges; or els that they did liberally dispence with their owne consciences, which is not the parte of honest men. To do that *in respect of the times*, which in it selfe is not lawful, proverth little lesse then hypocrisie: to alleadge vnknowne *Protestations, Expositions, and Conditions* in their subscription, doth argue no sincerity; and vpon due examination, will fall out to be nothing, but meere falsitie.

*¶ Mart. Mar. P.*  
*Miles monop.*  
*Hay any work*  
*& the rest of*  
*that spirit.*

7 As for their *labours in the Ministry*, be they such as they are. This Church of England had beene happy if it had not beene troubled, with their factious sermons & scurrile Pamphlets: which have given the Adversary, much matter of advantage, distracted the minds of many weake ones, and quite turned some other from the loue of the Truth.

8 The number of *more then a Thousand*, is but a vi-zard, which we humbly intreat, may be pul ed from their faces, that we may see and know the men, that thus *grone* vnder the yoke of a Christian & commendable gouernment; which (maliciously and iniuriously) they would haue reputed, *a most heavy burden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Con-

## Concerning the matters of their Complaint:

## 1. Of Church service.

I IN the Church service, we are ready to mainetaine,  
(but they must object first and proue the contrary.)  
That the *Crosse in Baptisme*, *Interrogatories ministred to Infants*, and *Confirmation*, are most ancient, iustifiable, and convenient Ceremonies, and therefore to be continued.

2 That the Church of England, nor the booke of Common praier doth not prescribe, that *Baptisme should be administred by women*. Though we deny it not, to bee  
<sup>b</sup> Baptisme, if perchance *de facto*, it bee by them administred. *Fieri non debuit, factum valuit.*

<sup>b</sup> Chytræ. de Bap. & in Lev. Sneh. de cap. Zuingl. de cap. Hierbr. in Comp. Theol.

3 That the *Cap and Surplice be not urged*, it is an absurd speach and implyes confusion. For so every man should be suffered in that behalfe to doe what him liketh. Againe, do not their owne words import, that they may well be vsed? but they must not be *urged*. Why? what is there in a Cap or in a Surplice, that should<sup>i</sup> offende any man of iudgement?

<sup>i</sup> Buc. de re vest. pag. 707. Pet Mart. Ep. ad Hop. Aug. Ep. 154. Calv. in Ex. 23

4 That *Examination* where neede is, should goe before the Communion, who disliketh? Or that it be ministred with a sermon? But that it should not be ministred without a sermon, is absurd; and hath bred in many a vaine and false opinion, as if, not the worde of Christs Institution, but rather the word of a Ministers exposition, were a<sup>k</sup> necessarily and an essentiall part of the Communion. Besides he that readeth our Communion booke, shall see that therein the whole manner, end, and vse of that holy institution, is so excellently described, as may be insteede of many sermons. Also that none should be admitted to

<sup>k</sup> T. C. lib. 2. pag 158.

that blessed Sacrament, (of what age, state, or condition so ever) except they were first examined after the Con-  
fistorian fashion, were insolent, iniurious, & in many re-  
spects most inconvenient.

Isai 66 21.  
Where the  
Geneva note  
doth shew,  
that the Mini-  
sters of the  
new testamēt  
are to be reat-  
med Priests.

\*Bucer in Cē.  
surcap. 10.

5 The termes of *Priests* and *Absolution: the \* Ring*  
*in Marriage* and *such other*, which they haue heretofore  
traduced in their vnlearned discourses; are by diuerse of  
our learned Deuines, and shalbee iustified. As contrary-  
wise by the Petitioners they wil neuer be euided worthy  
to be abolished.

6 Their desire *to haue the long-sommes of service a-*  
*bridged*, doth well befit their great Devotion. Who not-  
withstanding are wont to spende an houre sometimes or  
little lesse, in extemporarie, in consequent, and senselesse  
praiers conceived rashly by themselves. From hence,  
their dislike of set & stinted formes of praiier, it doth pro-  
ceede, that some of them omit, some refuse to repeate,  
some condemne the vse of the Lords praiier; from hence  
hath *Barrow* and *Greene wood* taken their beginning, and  
fetched the premisses of their pestilent and blasphemous  
Conclusions.

\*Iust Mart in  
quest ad Onh  
9. 107.  
Aug Conf. li.  
10 cap 33.

7 *Church<sup>m</sup> songs and Musicke*, are much beholden  
to these men now: in as much as they can be content to  
digest them, so they *bee moderated to better edification*.  
The time was when wee haue heard them speake in this  
point, after another sort. *Meretricious Church-Musicke*,  
*Tossing of tennis balls*, and such like; were there phrales  
of Gods deuing service. But thanked bee God, that his  
Maiesties deuout affection in this kind, hath forced from  
them this moderation.

8 *That the Lords day be not prophaned*, hee is verie  
prophane that desireth not from his hart. But what man-



ner of law-givers are they, that lay downe their constitutions in such Negatiues, in such Comparatiues? For who can deuine what they would haue, when they desire *that the Rest vpon<sup>n</sup> Holy daies be not so strictly urged?* Would they haue men vpon such daies goe to plough and carte, as some of their humor haue caused their servants to do, on the very feast of Christs Nativity? Or do they meane, that we should take to our selues such liberty therein, as certaine Persons lately haue done; who being commanded by lawfull auctority to celebrate the fiste of August, with ioy and thanksgiving for his Maiesties most strange and wonderful deliverance, vpon the said day now three yeares past; did notwithstanding spende the same (as wee are credibly informed) in fasting and mourning and such like workes of their obedience? Nay these & the like experiments doe cause vs, humbly and instantly to desire, that both Sundaies and Holydaies may bee religiously observed; and the intollerable prophanation of them, which is the rather brought in, by these mēs preachings and examples may be very severely punished.

9 *That there may be an Vniformity of Doctrin prescribed: That no Popish opinions may be any more taught or defended?* What imputations are these? howe preiudiciall? How iniurious? Not only vnto the Church government, but vnto the Christian faith established in this Realme? What advantage do these men in these shamelesse suggestions reach vnto the Papists? As if there were no<sup>o</sup> vniformity, no cōsent of doctrin amōg vs? (so ye except the.) As if there were some Popish opinions taught and defended in our Leiturgy? (as they deeme who are ready to make every thing<sup>r</sup> Popery which they doe not fancy) These are the weapons with which *Bellarmino* &

\* Pet Martyr.  
Epist. ad Hop-  
peium.

\* We referre  
the Articles of  
Religion a-  
greed vpon &  
established in  
Convocation.  
Anno 1562.

\* Zanch. conf.  
cap 24 de  
Eccl Milit.  
Aph 19.

that broode, are wont to wounde, [or rather falsely to reproach our faith and profession. Good had it beene that these men had never beene able to write, rather then to write thus, to the scandall of Gods Church, & his sacred truth.

10 *Reverence done at the name of Iesus*, is no superstition, but an outward signe of our inward subiection to his devine Maiesty, and an apparant token of our devotion. Why doe they not likewise finde fault with kneeling, sighing, weeping, lifting vp of eies, knocking of breastes, holding vp of hands vnto heaven? All which good men may vse in Gods service with great piety, though Hypocrites doe otherwise.

11 They are grosely ignorant if they know it not, or wilfully malicious and turbulent, if knowing it to be lawfull, they yet oppugne *the reading of the Apocriphall scriptures or writings in the Church. Non ad confirmationem fidei, sed ad reformationem or institutionem morum*, as the Auncient <sup>9</sup> fathers speake and approue. As also the Articles of Convocation, & the Prefaces before the Apocriphal bookes in the English Bibles, doe directly shew: adding that they giue light, to the devine story.

<sup>9</sup>Hiero. præf. in Pro.  
Cypr. in Simb.  
Pellic. præf. in Apocr.  
Hyper. Metho.  
Theol. 1. 1. c. 6.

## 2. Concerning Church=Ministers.

1 **W**EE hartely desire *that able and sufficient men bee admitted into the Ministry. That they preach diligently, and that on the Sunday especially.* But who shall iudge of their sufficiency? Or doeth not the sufficiency of Ministers *Suscipere magis & minus?* Were the Ministers of the Primitiue Church, al of them able to preach? Did not some of them preach the Gospell,

pell; and other some read the Scriptures, & administer the Sacraments? Or hath not the vrging of that strange doctrine, viz. *That he is no Minister that cannot preach*, first forced men to take vpon them to expound Gods word, that thereby haue brought the word of God; and the sacred exercise of preaching into lamentable contempt, through their absurde, sencelesse, and irreligious glosses and paraphrases, and discourses: whiles they haue choten rather so to doe, then to be accounted, *Idol sheapherds*, *Dumle dogges*, *Not Ministers*, and such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only because some in the Ministry could not, or did not preach? But in this point it would be considered especia ly, first that it is not possible to have all Ministers men of worth, til al Church-livings be very sufficient to maintaine men of worth. Secondly that the way to invite men of best parres to take vpon them the Ministry, is not to expose and subiect that calling, to want and beggery, which in the third part of this their complaint, these men doe principally intend. And lastly that howsoever these men doe please themselves in their extemporary gift; yet many of them, though in shew very audacious, doe notwithstanding deserve for their grosse ignorance, to bee blotted out of the number of preachers, truly so called.

2 Howe charitable these men are, that would haue men *removed out of the Ministry*, because they cannot preach; (whereas some of them were intreated to take that function vpon them, whē men more able could not

<sup>1</sup> Chrysost. in  
1. Cor. 1.  
Pet. Martyr. in  
1. Cor. 1.  
Gualt. in 1.  
Cor. 1.  
Calin. 1. Cor. 1.  
Bucet. in  
1. ph. 4.

<sup>1</sup> Barrowes  
bookes &c  
Perpetual go-  
vernement of  
the Church.  
pag. 339.

<sup>1</sup> Harcon. ex  
Heli Post.  
De Minist. ca.  
18. Agnoti-  
mus &c. Vnde  
ne h. die qui-  
dē reijcimus  
simplicitatē  
quorūdā pro-  
ba &c.

be

be gotten; and others in their yonger yeares, have beene of more sufficiency, then now their age, sicknes, or other infirmities, will permit them to be :) And how iudicious, that would have them *to maintaine preachers*, who (for the most parte) haue not wherewith for to maintaine themselves, wee leaue to the consideration of the wise. How much better hath our Church devised, to supply the defects of some men, in some places, of mean vawle, by other meanes? As namely by the frequent reading of

¶ Zanc. Conf.  
obf in cap. 15.  
Aph 10. 11.

¶ B. Ridley to  
Mr. Grindall  
then beyonde  
the seas. Alas  
that brother  
Knox, could  
not bear with  
our booke of  
comō praier,  
&c The rea-  
sons hee ma-  
keth against  
the Letany,  
&c. I do mar-  
vell howe hee  
can or dare a  
vouch the, &c.

¶ The bound  
of Parishes  
are not de iu-  
re divino,

the Scriptures: A matter more <sup>u</sup> available vnto faith & godlines, then the Petitioners doe imagine; and woulde be much more, if it were not brought into contempt, by their suggestions. 2 By a most religious and excellent forme of Common praier. 3 By Sermons & Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be p<sup>a</sup>nted, but now settled and well grounded in the profession of the truth; are ordinarie effectual meanes, to continue and increafe the, in the true faith and feare of God. Herevnto may be added the manifold provisions in our Church, for sermons quarterly, or more often, in those Cures, where the Incumbents cannot preach.

3 *That Non-residency be not permitted.* It is a matter of wise and sound deliberation: first, <sup>r</sup> what Non-residencia is; for many men in our Church, haue two parishes committed to their chardge, which both will not make one living. Againe, manie haue but one parish vnder them, which yet would require more then two, or tenne men to speake at once to all the Congregation. Secondly it is, and long hath beene permitted, by wise and godly Magistrates, that haue given way to it, by their positive prudent

Prudent lawes, as necessary, in some Cases, in a few men, and them (generally and by intendment) of the best deserts. Thirdly that it is absolutely vnlawful, & in no<sup>\*</sup> sort to be suffered, neither hath beene proved, nor ever will, by all the *Puritanes* in the Land. Fourthly, in what Congruity may he be counted an idle *Non-resident*, that is alwaies present and taketh paines, in some part; and often in everie parte of his charge? Fifthlie, there are not more intollerable *Non-residents* in England, then some of those, that are either included in the *Thousand* afore mentioned, or that favour this their attempt: Especially if they shall bee measured, by those places of Scripture, which they are wont to alleage against *Non-residents*, after the Texts be well examined. Lastlie, it is not possible, (as Church livings are now<sup>\*</sup> allotted) that simply no *Non-residency* should bee permitted, and yet withall, a learned Ministry maintained, Princes and Peeres of the Land attended, Colledges & Cathedrall Churches continued, the Vniversities present and hope of succession in them for hereafter, preserved, propagated, and supported.

\* The answer to the 2. treatise of the Abstract.

\* To alter the precincts of parishes, is a matter of greater consequence, then the *Abstractor* or many more such shallow heads can possibly conceive.

4 *The Marriage of Ministers* wee doe not dislike, but maintaine the lawfulness thereof against the Church of Rome: and humbly desire (if there be need,) that the supreme Magistrate, will adde therevnto, by his royal authority and the law of the land, such farther strength and confirmation, as shall seeme fit to his high wisdom.

5 We know of no *Subscription* that is urged, which is not agreeable to law, required by the orders of our Vniversity, necessary in a Christian Common-wealth, profitable for the Church of God, approueable by all iudicious learned men, and disliked of none, but a few folke,

The lawes &  
statutes of Gen.  
In the forme  
of Oth, which  
the Ministers  
receiue, Sect 2  
Beza in vita  
Cal pag 910.

that are overmuch addicted to their own opiniōs. Who notwithstanding where<sup>a</sup> they beare the sway, it is worth the Consideration, how strictly they tie all them that will liue among them, to the obseruation of their Church government. And in truth, (so the things in themselves be not intollerable) better so, then that which is heere proposed. For the not vrging of a cōformity in Church discipline, is to set open the high way to all disorder and Confusion.

### 3. Concerning Church maintenance.

1. **T**hat Bishops leave their *Cōmēdams*. In case some of the auncient renew might bee restored to their Bishopricks, hee were vtterly vnworthie to be a Bishop, that would desire a *Commendam*. But, as now the most of them are impaired, to take away frō all Bishops al manner of *Commendams*, is (in truth) to tie the Kings hands, that he shal not be able, though he would, (and where he will not, no *Commendam* can be given;) to make his most faithfull servants, or other men of best desert in the Ministry, able to maintaine their places and callings, by his Maiesties favour, and gracious dispensation; when otherwise their Bishopricks are not sufficient so to doe. So as if it bee well wayed, they doe not so much intend in this particular to impoverish some fewe Bishops, as indeede vtterly to overthrow them, and generally to restrain the Kings prerogatiue.

2. Of the same nature is that which followeth. For no man except hee bee the Kings Chaplaine may holde *Three benefices with Cure*; and those of his Highnes own gifte: So that here also they desire to limit the Kings fa-  
vour:

your. Again it is not knowne, that there be five in al this land, that hold three such benefices. And then what good dealing is this in the Petitioners, to make the worlde beleecue, that it is a cōmon fault, which is scarce to be found in a few?

3 *Their disposing of Impropriations*, doeth notably bewray their lacke of <sup>c</sup> Cōscience; their litle loue to learning and religion; their temporizing and fitting their motions to the Laities good liking. For who seeth not that it would bee the certaine overthrow and viter ruine of *Bishopprickes, Colledges, and Cathedrall Churches*; if their *Impropriations* should bee demised to the *Vicars or Curates the Incumbents at the old rent*, without fine, without improuement? Again who be they, and how many, that by this meanes would be provided for? A few, and those the meanest of the Clergy. But the inconveniences that would hereof ensue, are very many, & intollerable. Therefore we reserue that discourse, to a fit opportunity. On the other side, who doth not know, that for a Lay-man to hold an Impropriation (*which is a Tith*) is originallie vnlawful, and cleane contrary to their first institution? Yet these men in all their puritie, zeale, & conscience, can cōtent themselues, and their preaching Incumbents, vvith the seventh parte onely of an Impropriation, in a Laymans fee.

4 Are these al, or the best meanes, that a *Thousande mē*, such as they would be reputed, can propose to his Highnes for the bettering of the Church maintenance? If we might know that it would stand with his Maiesties good liking, and should not be imputed vnto vs as a breach of duetic; It were very possible, that the men whom they so much contemne, would be able to propose some other

\* The Ecclesiastical discipl.  
pag. 114.



course for the bettring of the Church maintenance, without the alteration or iniurie of any other state.

#### 4 Concerning Church Discipline.

1 **V**nder the name of their *Discipline*, we haue bin heretofore taught by these men to vnderstand, *The kingdome of Christ vpon earth: A thing of no lesse importance then the Gospell of Christ Iesus; An essentiall part of the Gospell: A matter of faith to be receiued vpon paine of damnation; An essentiall marke of the true Church: without the which our Church was no Church our faith no faith, our Gospell no Gospell, &c.* And it is now come to be so indifferent, as that it may bee administred accordingly; Or els at the least, that these enormities may be redressed? Will it now suffer such an Or else, at the least?

• Eccles Disci-  
pag 12  
TC Epist to  
the Church of  
England.

Were we perswaded, that their *Discipline*, their *Presbytery*, the life and being of their *Discipline*, were indeed of Christes institution; were we perswaded it were a *part of Gods word, an essentiall part of his word*; coulde wee be contented to be without it? Could we content our selues to liue any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experience that his most excellent Maiestie hath had, of the manifold mischiefes and miseries, that attend their pretended *Discipline*, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obtaine that, which yet in hart they do affect, and specially desire.

But to these *Enormities*, these heinous *Enormities*. Is it



it not well, that nowe at length, these quick-sighted men, can espie no fowler *enormities* in our Church government?

*Enormities.*

I **T**HAT Excōmunication come not forth vnder the name of Lay persons. First, it may truly be said, that though it did come forth vnder the name of a Chauncelour, or a Comissary; yet came it not forth vnder the name of Lay persons. For a Chauncelour or a Comissary, is not a Lay-man in this case: The ordinary and he are but *Vnus index*. Or rather, whatsoever the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnusual in the Civill state: wherein the Lord Chauncelour doth dispose of many thinges, which are Originally in the Crowne; and againe, writeth *Teste me ipso* vnto manie particulars, that never passe by bill assigned.

Secondly, no Lay-Chauncelour or Comissary whatsoever doth at any time excōmunicate any man; or sende him out in his owne name any excōmunication. But this is the practise of the Church of England. In the cēsuring of notorious & more grievous crimes, the Arch-bishop, the Bishop, the Deane, the Arch-deacon, or a Prebendary that is a Priest, pronounceth the sentence of Excōmunication in his owne person. And in matters of lesse offence, as contumacy in not appearing and the like, the *Vicargenerall, Officiall, or Comissary*, that is not in holie orders, shouldeth this course. First vpon knowledge and examinatio of the cause, he adiudgeth the party worthy

• Const. Eccle  
1197 cap de  
Excell circa  
Excom. refo

to be excommunicate; then the Minister (associated vnto him by expresse authority from the Ordinarie) doeth pronounce the sentence of excommunication against him; Lastly the Chancelour sendeth to the *Pastor* of the parish, where that party dwelleth, requiring him publicly to declare the saide party to bee a person excommunicated by the sentence of the Minister his associate. And all this, according to the forme of the Articles set forth by her Maiesties auctoritie Ann. 1597.

Thirdly, are not these excellent *Enormity makers*, that can finde such an *Enormitie* in the *Name of a Lay-man*, (in whose name notwithstanding the excommunication never cometh forth,) when yet if it did come forth in his name, the nature of the thing it selfe is such, as iustly cannot be reproved? They are not ignorant, that excommunication doth proceed as is afore-said; if not in the name, yet in the Auctoritie and Iurisdiction of the Bishoppe, or some other chiefe Clergy-man, to whom the power of the Keies doth belong, and vnto vvhom the Church of England hath assigned the execution of that part of our Discipline. Who if they vse the aduise and Ministerie of a wise and religious Civilian, in decreeing who is to bee excommunicate; (Whervpon those<sup>r</sup> onward penalties do ensue, which attend the auctoritie, and follow the sentence of excommunication in this Church & Common wealth:) how doth that in any wise violare Christs Institution as touching excommunication?

Lastly, if the Discipline they long for, were once on foote among vs, wee should then heare tell of certaine *Lay parsons* that ought to haue a principall hand in their Excommunications. Thus as they are weake in Iudgement for matter of Learning in this point, not being able  
to

to resolute of any thing in certaine; so are they as partiall in prescribing their plottes for matter of practise; whiles they reprove that in others, which in themselves they do allow. Except peradventure they will tell vs, (and wee must needs beleue them) that their *Lay-Elders* become Clergy *mē ipso facto*; because they are of their Cōsistory; and haue voices (according to their learning) in these Ecclesiasticall censures.

2 *That none bee excommunicated for trifles and twelue pennie matters.* They are not. Contempte is then the greater, when the matter wherein they shewe their contempt, is of lesse valew: As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therefore caluminate vs and our discipline, as if with vs men were excommunicated so trifles, when (in truth) they are censured for their contempt.

3 *That none be excommunicated without consent of his Pastor.* *VVithout consent*, is a captious tearme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certifie what hee hath done in denouncing of the same. And this manner of consent, wee take to be sufficient, and as much as is requisite in a private *Pastor* that hath no Iurisdiction.

But what is it that these men do meane? Would they (thinke you) that every Pastor should haue a Negative in the excommunicating of his parishioners? Vndoubtedly they would. Therby intending the vtter overthrow of the present Church government, and in steed thereof the setting vp of a *Presbitery* in every parish. Or rather, that

§ The order of Excom. &c in the Chur. of Scot Print. Iune 1571. Cap 4. Thus any small offence, may iustly deserue Excommunication, by reason of the contempt & disobedience of the offendor.

that which is worle (if worle may be) the enabling of every particular Pastour to excommunicate by himselfe alone.

<sup>a</sup> Perpetuall  
government  
of the Church  
pag. 321.

Except peradventure they wil say, that the particular *Pastor* ought to be ioyned in cōmission with the Chancelour. And then beholde what would ensue. On the Minister, a world of troubles: he must be sent for as oft as any of his parish is presented, he must attend the hearing and debating of the whole cause; he must bee present as oft as the Chauncelour sitteth, as long as the matter dependeth: to his great travaile and paines, his excessiue charge, and the causlesse neglecte of his calling. On the otherside, if this Minister wil be wilful, and in fine dissent from the Chauncelour in opinion; then is al the labour lost; the Iudge hath spent his skill and care in vaine, and the Bishops Consistory must downe to the ground: either *Pastor* must prevaile, or nothing must be done; To the intollerable hinderance of Iustice, and excessiue detriment of the plaintife. These and the like, are the well advised Propositions, whereof there is store in their Discipline. By which it doth sufficiently appeare, that as yet it is not throughly refined.

4 *Extorting of unreasonable fees*, who approveth? Who disliketh not? Who would not haue it redressed, in any that offend? Besides there are very <sup>a</sup> severe lawes already made in that behalfe.

<sup>a</sup> Constat. Eccle.  
1597. cap. de  
Fœdis que off.  
Eccles.

5 *Farming out of Iurisdictions and Registers places*, though we commend it not, nor greatly like of it; yet it is of it selfe a matter indifferent; neither good nor ill, but as it is vled.

<sup>a</sup> Cōsil. Laodi.  
Can. 2.

6 The restraint of *Marriage at certaine times* (falsely called a Popish Canon) vvas <sup>a</sup> auncientlie vled in the Church

Church of God; & being rightly vnderstood, is now commendable in this of ours.

7 The *Long-sommes of Suits in Ecclesiastical Courts*, is a matter of fact, not of Constitution; nor is the fault of the Courte, nor of the Iudge necessarily (as these men would seeme to imply,) but sometime error in pleading, sometime the intricatenes of the cause, sometime the peruerlenesse of the Clyent, sometime the cunning of the Proctours, are the occasion that suites depend long. And when al is said, that they can say, this is none other fault, then is incident to the course of Iustice at the Common Law; and might befall their Consistory, or a better and more equal kinde of trial.

8 *The Othex officio*, is vsed as it ought, by men of place, of wisdom, and experience; by men of religion, learning, and conscience. Vnto whom the authority to administer it as occasion is offered doeth iustly belong, not by special Commission only, but by the laws of this land, by the two Laws Canon and Civil; and by the warrant of sūdry Examples of the word of God: as that worthy & learned Deane of the Arches (*the ornament & honor of his profession in his time*) in his iudicious<sup>1</sup> Apology of certain proceedings in Courts Ecclesiastical, doth proue at large.

<sup>1</sup>The Apolog.  
a part Cha 9.  
and so forth  
to the end of  
the same.

9 *Licenses for Marriage without Banes*, are most cautiously graunted; and that vpon<sup>m</sup> severe punishmente to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highnesse, that there is rigor in the former point, and negligence in this, when as al moderation and carefulnes is vsed in them both?

<sup>m</sup> Const. Eccl.  
1197 cap. de  
moder. indulg

And are not these *heynous enormities*?

D

Their

## Their Conclusion.

**T**He idle vaunt that the Petitioners make of *being able to shew that these and other such abuses (as they call them) remaining and practised in the Church of England, are not agreeable to the Scriptures*, doth appeare to be the more ridiculous; because they have passed over in deepe silence many learned<sup>a</sup> Tracts published long since, wherein their vaine fancies, and illiterate obiections are refuted at large. If notwithstanding they wil yet venture to vwrite, it vvil bee answered; If they wil needes argue and dispute, there are ready that wil either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutiful in accepting, as they have beene in the offering of this Challenged: it is the thing we would vrge, & instantly entreat, that these matters might be debated betweene vs in writing. But in the mean time, what motiōs are these for the Reformers to make vnto a most prudent Prince in his settled & peaceable government; who for many years, hath had trial in that his other kingdome, of their pretended reformation; & in this also hath seene the gracious effectes vnder her Maiesties late happy Raigne, of that Church discipline, which they would ruinate and ouerthrow.

*God hath appointed his Maiestye vnto this kingdome.* It is true; and wee magnifie the goodnesse of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our heartes. But that God hath appointed him to this kingdome *for such a purpose as they conceite*; what spirit of divination is in them, that they should forespeake it? Nay rather, seeing almighty God hath ordained him as the great Physitian (next and immediatelie vnder himse'fe,) to take care of the body politicke, both of this Church and Common-wealth; he wil

\* The perpet.  
gover. of Chri.  
Chur.

A survey o' the  
pret. holy disc.  
The answer to  
the A. tract.  
The Apol. of  
certaine pro-  
ceed. in Cour.  
Eccle.

A treatise of  
Ecclesi. Discip  
De Presbyt e-  
iusq; nova. &c.  
De div. Minist.  
Evan. grad. &c.  
The Remon-  
strance.

Querimonia  
Ecclesie.

The 5. bookes  
of the laws of  
Ecclesi. polit.

will surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very daungerous diseases in a civill State:) And not bee perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to God, honourable to his Highnes, comfortable to many thousand Ministers, the Nurle of good learning, admirable to strangers, approved by our \* Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

\* The letters that Mr Beza hath written to the ArchB: of C: that nowe is:

The very names of *Punishmentes* are vnpleasant indeede; but the thinges themselues are necessary sometimes, and their effects good and profitable for preservation of the whole; howsoever the induring of the, may be grievous in the particular. And he that will indifferentlie cōsider the true causes of the correctiōs here mētioned; shall have iust cause to approve the Iustice, \* & commēd the mildnes, that hath bin vted towards this sort of men.

\* Conspiracy for pretended Reformation.

As for that clause of *Mens traditions*, it is too too odious; & would imply superstition or popery to be in some of them. But how vainely, and how iniuriousty; hath in some sort bin heretofore declared.

That other of *being preiudiciall to none but those that seeke their owne &c.* is as iniurious to all the rest of the Ministers of this land. Be we the men that are so addicted to our owne *Quiet, Credite, and Commoditie in the world?* Where then be the fruits of our covetoulnes, the effects of our ambition, the markes of our idlenes? VVe be the men, that in the testimony of a good Conscience, for the repelling of such a malicious contumely, & slanderous reproach, may truly say: We put not out our mony to V<sup>u</sup>lury; we detest al filth by lucre; we cōtaine our selues with-



in our Vocations; we forsake not our holy callings; we omit not to labour in our severall chardges; we sustaine the places of great labour travaile and expence, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to silence, and stop the mouth of the common Adversary, which these men haue enlarged against vs, and our most holy faith.

To conclude, the thinge they seeke is *so preiudiciall*, both to the Civil state in general, and in particular, to so many of the very best of the Ministry; that if it shoulde take effect, (but God of his mercy, & the Kings most excellent Maiesty in his Christian wisdome, will not suffer it) it would breede a strange alteration in the One; and in the Other it would for the present, not only impoverish vs, and our Vniuersities, but make both them and vs, and the whole Cleargie very base and contemtible in the eies of our own people, as also a By-word & a skorne to our neighbour Nations; And for succeeding ages, it would cut off all hope of a learned Ministry, and of that grounded learning, which as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifestation of this point, looke vpon the face of all the reformed Churches in the world; and wheresoever the desire of these Petitioners doth take place, be it duly considered; *First*, how wel their proceedings do suite with the state of a *Monarchy*; And *then*, how poverty on the one side, & lacke of learning on the other, doth creep vpon the whole Clergy in those Dominions.

As to the first: woulde it not be seeme the supereminent auctority and Regal person of a *King*, to be himselfe confined within the limites of some particular parish; & then to subiect his soveraigne power, to the pure Apostolical simplicity, of an over-swaying & al-commanding  
*Prel.*

Presbitery? Would it not doe him much good, in a time of neede, that his people should be rooted and grounded in this truth, viz. That his mecke and humble Clergie, have power to bind their King in chaines, & their Prince in links of iron? that is, (in their learning) to censure him, to enioine him penance, to excommunicate him? yea (in case they see cause) to proceede against him, as a tyrant?

We speake not heere of other points, as namely, that all appeales in causes Ecclesiasticall, (and what doe they not make Ecclesiasticall?) must finallie lye, not vnto the Prince, but vnto the Assembly Provinciall; That they allow the supreme Magistrate, not *potestatem iuris*, but only *facti*; while they make him, the maintainer of their proceedings, but no commander in them. These and the like, are but petty Abridgments of the Prærogative Royall, while yet the King <sup>a</sup> submits his scepter vnto the scepter of Christ, and lickes the dust of the Churches feete.

<sup>a</sup> T. Cl. i. pag. 180.

Neither may it be truly said, that these are onely Speculations. There are some of High place yet alive, and other some are dead, that haue felte the smarte heereof in their owne experience, and haue seene the worst of all this put in wofull execution.

As to the second. Do we not see it at this day verified among them, which hath beene so often truly saide, & as often vnadvisedly denied, that *Honos alit artes*; and contrariwise, where due reward of learning and liberal maintenance of the Ministry, is fraudulently impaired, or iniuriously taken away, <sup>b</sup> there Religion and learning come to decay? There Atheisme and Barbarisme & Confusion must needes ensue? It is to apparent, that as the reuenues of those Churches haue bin embeazeled by men of corrupt mindes, which staid in their hearts, as it is in the Psalmc, *Let vs take to our selues the houses of God in*

<sup>b</sup> Ecclesiast. discipl. pag. 114.

Psal. 83. 11.

*possession*: so the remainder of that grounded learning, which was bredde vp in former times, is now through succession of time, almost cleane morne out:

*Nec bona tam sequitur, quam bona prima fuit.*

Insomuch, that there is neither sufficient maintenāce in those parts for any store of excellēt learned men, nor yet many men brought vp among thē in this last reforming age, worthy of that wonted honorable maintenance.

God knowes we speake not this with a detracting spirit, but with grieve of hart: to see the ruines of the Ministry in particular, & generally of al profound learning in other reformed Churches. As likewise to stirre vp this whole Nation, to a thankfull acknowledgement of that singular blessing in this behalfe, which God of his goodnesse hath longe, and yet doth continue, vnto vs of this Realme. And with all, to put to silence the malicious ingratitude of those evill men, which looking vpon vs and this Church, through the coloured glasse of their præiudicate opiniōs; can see nothing among vs, *but defects & deformities, and abuses, and Enormities*, and the like. And therefore in their high discretion, would haue vs reduced & made conformable, to the calamities of other places.

Wheras (in truth, if we shal bring backe the eies of our minds frō forraigne parts, & indifferently (without either detractiō or flattery) take notice of the present state of this Church & Cōmō-wealth; we shal easily discernē, that it were an incomparable happines for them, if all that professe the truth as it is in Christ Iesus, were in our cōditiō.

We shal see, how that our Church governmēt, is duly subordinat vnto the supreme civil state, & withal doth mightily support the same. That our Reverend Prelates (mē of singular worth, not to be matched in any one kingdom) though preferred vnto highes roomes, do yet cō-  
taine

raine theſelues within ſuch boundes, as preſerue that eſtate, from creeping to any Papal corruptions. That our inferior Clergy, by their godly & painful labours in their Vocation, haue bin, & are the moſt effectually meanes, to ſettle the tranquillity of this land; by inducing mens mindes vnto piety towards God, Loyalty to their King, & Civill honeſty among theſelues. That our people generally, (excepting ſome few Malecontents of all ſorts, who wee leaue to the mercy of the Magiſtrate) are invred vnto peace, accuſtomed to ſubiection, deteſt diſloyalty, & with alacrity yeeld their obedience vnto their Sovereigne.

That the Colledges, the Cathedral Churches, the Biſhops, & other Miniſters of this Land, haue yet remainig vnto the, (yet, after the many & great ſpoiles of this Church; which notwithstanding, never prospered vvith the that got the; but were as ruſt to the reſt of their ſilver & their gold, or as a Canker, that fretted out themſelues, their poſterity, or their poſſeſſions;) that yet there is remaining vnto the, more competent, & ſufficient maintenance; more comfortable & honorable encouragemēt: the there are, vnto all other the reformed churches in Chriſtendōe.

Saravia de ſacrilegijs, ca 9.

That answerable therunto, (to ſtop that mouth of Iniquity, which is wont to traduce vs, for *adumb, vnlarned, Idoll Miniſtery*) there are at this day, more learned men in this Land, in this one Kingdome; then are to be found among al the Miniſters of the Religion, in *France, Flaunders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to ſpeake in a word) in all Europe beſides.

Which yet, may not iuſtly be imputed vnto vs for vanity. The Apoſtle that knew how to be abaſed, & to make himſelfe of no reputation; yet when the impeaching of his perſonall giſtes, was abuſed to the diſgrace of his calling: did without either arrogancy or folly, giue his Detractors plaine.

1. Cor. 9.

2. Cor. 12.

Psal 47. 10.

plainly & roundly to vnderstand, that he was not inferior to the chiefe Apostles; nay that he labored more thē they al; & so by his own iust defence & cōmendation, did free himselfe, his worth, & his Vocation, from their base and odious imputations. In a like case (we doubt not) a truth may be averred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and troden vnder foote, to the high dishonor of God, the disgrace of his Gospel, and to the slander of this most Christian Common-wealth. Yea the rich mercies, that god hath cōtinued vnto vs, now these fīue & forty years, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulness and sing, *Non fecit taliter omni nationi*; neither haue the Regions round about vs, beene made partakers of the like blessings.

Now the Father of Mercies, and God of al Consolation, enlarge the wise and vnderstanding hart, of our thrice noble King, noble in birth, noble in wisdom, noble in al manner of good learning; assist him ever with his holy spirit, the spirit of Counsaile, of sanctificatiō, & of truth: make him admirable in the swaying of this Scepter as was *Salomon* in al the world, as long as hee walked in the first waies of his father *David*: That to hee maye longe weare this mortal Crowne, in al abundaunce of Piety, Peace, & Prosperity; & hereafter obtaine that immortal Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glory and honour and immortality.*

FINIS.

